

6. And the hawk bore to INDRA the exhilarating *Soma*, when, bruising the head of the oppressor NAMA-CHI, and protecting the slumbering KAMI, the son of SAY A, he provided, for the well-being (of the sage), riches and food.

7. Thou hast scattered by force, wielder of the thunderbolt, the strong cities of the deadly-deluding PIPRU :¹ thou hast given, bountiful INDRA, uninjurable wealth to RIJISWAT, the donor of sacrificial gifts.

8. INDRA, the granter of wished-for felicity, compelled the many-fraudulent ETASA and DASONI, Tuntuji, TUGRA, and IBHA, always to come submissively to (the *Raja*) DYOTANA, as a son (comes before a mother.

9. Bearing in his hand the foe-destroying thunderbolt, INTRA, unresisted, demolishing these his adversaries; he mounts his two-horse (car), as a warrior (ascends) his chariot; harnessed at a word, his steeds convey the mighty INDRA.

10. (Favoured) by thy protection, INDRA, we solicit new (wealth) : by this adoration men² glorify thee at sacrifices, for that thou hast shattered with thy bolt the seven cities of SARAT,⁵ killing the opponents (of sacred rites), and giving (tl sir spoils) to PURUKUTSA.

of *Sdyana*, and *samdnuratham vistirnam dharot* is his interpretation of the *uru die taratham kar* of the text: *Kutsa* is the reputed author of the hymns to *Surya* and *Vthas*: see Tol. J, pp. 296, 304.

¹ See vol. i. p. 137, verse 5.

² *JPuravah* is the term of the text rendered *manwfiyah* in the, comment.

* *Sarat* is said to be the name of an *Asura*.